313 Consequently, every Cherán male is a fairly competent axman and in a pinch can produce other forest products. Oak is considered far [824] superior to other woods for burning, but it is becoming scarce near the town. The best supply is near El Pilón, several kilometers away.

With some exceptions, most skilled woodsmen work only when they have to fill definite orders. In other words, no stock of lumber or shakes is accumulated against possible future sales. Lumber or shake workers usually are farmers who supplement their income by forest products when opportunity offers. Not infrequently one or two members of a large household do lumbering but help in the fields when necessary or when unoccupied.

[824] Pine is the main wood used for lumber, and fir for shakes. Trees ordinarily are cut with the ax (jáca). Trunks are cut in sections with a saw (*"sardina"*) (fig. 1, *g*), which is operated by two persons. The trunks are cleared and debarked with the ax. The trunk is then squared by splitting off slabs (*"tachones"*), with oak wedges some 20 cm. (8 in.) in length driven by an oaken maul or the butt of the ax. The slabs are used for firewood or fences. Thick planks called *"vigas"* (anything over 2 [401] inches in thickness) are then split out with wedges. Before use, heavy planks usually are dressed with a long-handled adz (angáru) (fig. 1, *e*). Thinner pieces, *tablas* (k'eréri), are sawed from squared sections of logs (pl. 4, upper right). The logs are elevated on a scaffolding of poles (or sometimes laid on poles across a saw pit) and sawed out by a saw (k'eréri ajákutarakua) about 2 m. (6 ft.) long and wider at one end than at the other (fig. 1, *d*; pl. 3, upper right). The handle at the wide end is fixed, and that at the narrow end is hooked over the teeth of the saw. Before sawing, the block of timber is marked with a cord used like a chalk line but employing charcoal instead of chalk. All the planks from a block of timber are usually sawed about two-thirds of the length of the block; work is then begun at the opposite end. Planks customarily are

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[438] 1 centavo buys a thick piece. In Paranguaricutiro, partly Mestizoized, there is some cutting of firewood as a business. In one case a
[435] father and three sons, 10, 12, and 15 years of age, cut a cord a
[563] day (16 cargas), which sold for $1.50 (all monetary values are in Mexican currency). In Paricutin two widows without grown sons buy firewood. The women are not poor.

[p.17b]

313 about 1 inch thick, 6 to 8 feet long, and 6 to 8 inches wide. Planks cut from timber with a heavy pitch content are said to last longer.

Beams are usually squared sections of red (heart) wood. They are used primarily for foundations and joists and are split out by wedges.

[438] An important product of Cherán is shakes, *tejamanil* (tasámani). The product is all exported, mostly to Zacapu. Some is also taken to Uruapan. Pine is rarely used for shakes, [824] as the product curls during dry weather and is not as durable as shakes made from fir. However, fir shakes are more brittle. Fir trees grow only sporadically among the pine forests and must be searched for. Once a tree is found, the shake maker examines it carefully, studying the position of branches and estimating the probable straightness of the grain. If the tree does not look promising, it is left. Even after a tree has been felled with the ax, it may prove unsuitable for shakes. In this case it may be hewed into a beam, but it is more apt to be abandoned.

If the tree proves suitable, it is cut in lengths with saw or ax and the bark is removed, together with any rotten or insect-eaten portions. Each length is now split in sections (péri) with [401] a wedge, *cuña* (injárukua). Each section has a width of four fingers at its outer edge, and a tree of average size will produce eight sections. One end of each section is then marked with a machete along the radii of the trunk. The section is first marked in the middle; each half is then divided in two, then each quarter, until 16 divisions are marked. At each mark the machete is driven in with blows of an oaken club to a depth of about 5 cm. The shakes are then split off with an oaken instrument called a *rajador* (uánqua). (Pl. 3, lower right and left.)

The completed shakes are thin and wedge-shaped when viewed in cross section. After [804] drying in the sun for 2 or 3 hours they are tied into bundles of 400 called an irépita (400 in Tarascan). They are transported and sold by the bundle, the price varying according to the [438] length. Different villages and Mexican markets have preferences for different lengths, usually 4, 5, or 6 *cuartas*.[8]

[8] A cuarta equals ¼ of a vara (the standard measure of length, about 32 inches long).

[text continues on p. 19a]

243 although belonging to the same race (see Appendix 3). It is believed in Cherán that blue maize will not grow in the fields, although an almost identical genetic type is grown in the fields in Sevina and Nahuatzen. The stalks are taller and more slender and the ears are larger and longer than those of other types. Although it may be planted as early as Trimásion, the maturation time is faster and some people plant black maize late in order to have a single harvest time. In no case is black corn planted before Easter Saturday. However, much of
[262] the black maize is eaten in the milk stage as roasting ears. The stalks are also sweeter, apparently, and non-bearing stalks are cut and
[263] chewed to extract the sweet sap.

All Cherán farmers preserve a red color
243 variant of the Trimásion and Tulukénio types.
824 Red ears are called čóču and are considered a different variety, but genetically the type apparently is only a color variant. A few red ears are always planted in each field. The reasons are discussed below. Red maize is said to be sweeter and is used for two kinds of cookies, an S-shaped cookie called čústika and a coiled shape called tokére čústika.

No effort is made to select seed at harvest.
243 All the maize is stored together, but as corn is taken from storage for use, the farmer's wife systematically lays aside red ears and the largest and best-filled-out ears, always taking inferior ears for food or sale. In this way, when planting time comes, the best ears remain. These are sorted and a further selection made. Grains from the butt and tip are discarded.

Maize seed selection is always done when the moon is crescent. Neither selection nor shelling
[821] is done after the full moon. This rule applies to no other seeds. Each family keeps its own seed (of all other plants as well as maize) and obtains seed from others only if its own is very bad.

Maize is subject to many plagues and animal enemies. Pocket gophers do great damage to maize (and also to wheat). Before planting, and usually before plowing, gunpowder is exploded in the runways of the animals, which is said to kill many. No effort is made to trap or kill survivors, however, even though they may be damaging growing crops severely.

1:Beals E-5 (1940-1941)1946 NU34 Tarasco NU34
Sierra Tarascans

335 carpenter. Inasmuch as a detailed description of houses, house use, and house furnishings has already been published, no discussion is included here (Beals, Carrasco, and McCorkle, 1944).

322 402 [824] As mentioned previously, one man in Cherán manufactures chocolate beaters of simple type. They are made of madroño wood and are turned on a crude lathe (fig. 9). Power is provided by a bow with the string wrapped about the shaft of the lathe. The left hand is used to work the bow. The lathe rests on the ground, and both the bare feet and the right hand are used to manipulate the tools. The tools and technique are characteristic of Paracho, where a wide variety of turned wood products is made, including bowls, vases, candlesticks, chocolate beaters, salt and pepper shakers, and chessmen.

322 438 Broom handles are made by one family, as already mentioned. Pine logs are split into long staves, which are whittled into a roughly round shape with a knife. The entire product

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Sierra Tarascans

[p.160b]

754 832 sexual relations with another woman, and, in addition, aiding the adulterers to meet:

Buy a new small pottery vessel (*olita*); it is best to buy it direct from the kiln to make sure it has not been used for anything else. Fill the vessel with holy water, first fastening a new 20 centavo piece to the bottom, inside, with campeche wax. Into the water put a large paraffin candle which has been cut into many small pieces. Each piece represents part of the strength (*fuerza*) of the individual while the holy water signifies that the strength is broken. In order that the results will be "good," put in a piece of cane from the mountains known as *otate del leon* and a very resinous splinter of pitch pine. Then cover the top of the vessel with a thick cap of campeche wax so that no air may enter. The vessel is then buried beneath the spot where the person to be bewitched sleeps, if this person is a spouse. If not, the vessel is buried in the patio of the house of the person.

6. To make a man lose his sexual vigor so that he will recover it only with the woman who has had the magic done:

[824] The witch must first seek a small grass known as *pito de toro* and place it in *aguardiente* to infuse. The man should drink a little of this *aguardiente* every day for 8 days. If he is not a drinking man, then it must be given in coffee or atole or in some other manner so that he will not be aware that he is being given something. After 8 days the woman spies on the man until he goes to urinate, when she must recover a bit of the moist earth or, if he has not urinated on the earth, place earth in the receptacle. The urine-moistened earth is placed inside a *chile ancho* of the largest size it is possible to secure. The *chile* is then sewed up with needle and thread so none of the earth can escape and placed below the spot where the man sleeps with someone, or, if he is unmarried, it is buried in his patio as close as possible to the place where he sleeps. With this, the man remains incapacitated from having sexual relations with any woman except the one who has performed the rite.

754 7. To make a person suffer so that he will be sad and feel sick, although it will be imagination and not in reality; so that he will feel he is going to die; so that everything is revolting; and so that he will be unable to find tranquillity at any moment because it will seem something is about to happen:

Make a small doll resembling the human figure out of campeche wax and clothing used by the person. It is important that the clothing used should not have been washed, but be soiled from wearing. When the doll is made stick pins in it all along the part of the spinal column, one in the crown of the head, two in the temples, two in the throat on each side, two in the nape of the neck, two in the umbilicus, and seven on the

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755 a recently killed coyote have been placed just before the water reaches the boiling point.

Scorpion stings are treated by giving the 752 patient immediately a drink made by boiling 755 *casaguate* with salt. Another treatment is to give powder produced by rubbing two stones together. The powder is dissolved in water. The wound is also rubbed with lemon juice.

Rabies is treated by giving water in which [824] has been macerated a ball of the male ash tree (male and female trees are distinguished).

Sickly children are treated by bathing them 755 with turtle blood. After a sufficient number of fresh water turtles are collected, they are made to put out the head by putting coals on the shell. The neck is then severed with a single blow of a machete, and the turtle is suspended over the head of the child (who is standing naked) so the blood streams down from head to foot.

DEATH

761 Death is regarded as a normal event in Cherán and mourning is restrained and, in the main, private. Somewhat more grief is shown when the deceased is a child or a person still vigorous. An old person, who has begun to [888] lose some of his vigor, is often spoken of as only half alive. Similarly, very small children are often regarded as not fully alive. For persons already regarded as not fully members of the community of the living, no great emotional response to death may be expected.

775 Ideas about death and afterlife are essentially Catholic. Small children who die are believed to go directly to heaven, while adults must pass some time in purgatory. The dead are not particularly feared, nor is it believed that they ordinarily return. However, if a person dreams frequently of a dead relative it is believed that the deceased individual has returned for a member of his family and that one of the household will certainly die. There is no remedy for such a situation.

764 Because of the different beliefs regarding the afterlife of children and adults, there are some differences in funerals for the two age groups.

In the case of a child, the godfather of baptism provides the burial dress, which is placed on the body by the godmother or the mother, or by the sisters of the mother. The body is not

771 In the Introduction, concepts of folk and national culture were presented. In Mexican Indian cultures the most distinctive aspects of folk religion are to be found in what we might call unorganized religion, i. e., those beliefs and rituals calling only for private ceremonials which are not connected with the Church and related ceremonial groups; they usually center around technological or life cycle activities. For instance, agricultural rites or concepts of diseases and ways of curing them are fields where more folk culture, and also more pre-Spanish survivals, are found.

771 177 Among the Tarascans, their connection with national life, greater than that of other Indian groups, has meant greater acculturation to the national culture. Technological rites are almost non-existent. One finds only miscellaneous beliefs about cooking, the hearth, or the influence of the moon on plants. Only corn agriculture has [241] a few more religious associations in the more conservative villages where idols are kept in the cornfield and candles are lighted [821] to them. There are also a number of [824] tales and beliefs about corn and the weather.

796 In the life cycle ceremonies the main religious aspects today are those of Catholicism (the sacraments). Only witchcraft and [754] some concepts of disease form any significant part of the folk religion, although [177] they are dominated by ideas about the saints and the Devil, and historically are of Spanish more than of Indian origin.

779 Unorganized (non-Church) religion is comparatively unimportant among the Tarascans. Most religion in the Tarascan culture has to be described in terms of the Church, a national (and international) institution with its own ideology, personnel, organization and particular interests. As it appears in Tarascan villages, there is a clear difference between national and folk components of religion. On the one hand are the priest and his connection to the hierarchy; and elements of the cult such as the sacraments, mass, rosary, etc., which follow the rules of the international Church. Other aspects of belief and ritual, on the other hand, though connected with those of the Church, are locally organized and peculiar to the local subculture. This is what we call folk Catholicism.

539 and when he came to he tells how he has been dead in the other world but was sent back to life because his time had not yet come. Once in the night he was followed by a ghost trying to harm him. As a young man, he owned a dead man's finger which can be used to unlock doors. He did not want to tell the author the prayer which has to be said in order to use the finger. He did not want to have it published, because then people would use it and he would be responsible for their sins.

He thinks corn should be carefully handled; it's bad to throw it on the ground. "Corn is one's own life. That is what God Our Lord said: It is our Life. Adam sinned because Eve made him sin, and the Lord told him, 'Now you are going to work and sweat; take this adze, this spade, and this seed so that you can eat from your sweat.' When corn lies on the ground, it cries and that is not good. We mistreat it and that is bad, because it is our life, our food. Some people say they earn their living with their work, but that is only because God allowed us to be able to work. Were it not for that we would do nothing."

773 824 This explanation contrasts strongly with the attitude of other people who laugh when asked if it is bad for corn to lie on the ground.

Maximino draws morals from his stories:

[539] A man who tries to reach the end of the world dies very old before he can reach it. This teaches man that he should not attempt to learn certain things which are only God's. He tells the story of the rich man's son who leaves his house to become poor and has to be taken back home by his father. Also that of the man who tries to kill his wife he wrongly thinks unfaithful because of a friend's slander. She survives, dresses as a man, and manages to become king. Then she finds that her former husband, who has repented, has become the town drunkard.

Are these stories true? Of course; "these stories are real happenings which God allowed to happen in order that we might learn how to behave." (Mateo, on the other hand, tells this last story as fiction.)

539 Clemente tells how Saint Peter came to town descending from heaven. No doubt about it; his grandfather saw it.

Agustin tells how the ancients of Ihuatzio were enchanted and the treasures buried in the ruins. A boy had a chance to disenchant a girl and the money, but he failed when he could not carry to church the girl who had turned into

343 stringers, but wooden pegs (tarúju) of pine heart-
335 wood or wild crabapple, or string of maguey or
[824] bark fibers, may be used. The method of attachment is such that each shed of the roof is a separate unit and, by removing the wooden pins, may be lifted off intact in case it is desired to move the house to another location (pl. 5, upper, right). The stringers are crudely made with ax or saw. They are not measured, but after fastening, any surplus length is cut off.

The shakes are laid in two layers with the thick sides facing in opposite directions (fig. 8). They

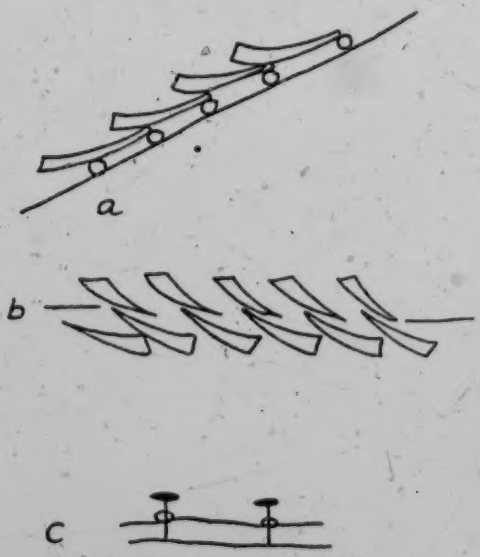

FIGURE 8.—Methods of attaching and laying shakes.

are fastened down now usually with 2- or 3-inch nails. However, they may also be fastened with
[824] small pins (piréna) of red-pine wood, or, preferably, of wild crab apple, *tejocote*. If pins are employed, a hole is made with an awl. The shakes must be put on while green; otherwise splitting is excessive. If it is necessary to use old shakes, they are first soaked in water.

In addition to the above methods, shakes may be held in place by long thin strips of wood placed on top of the shakes. Stones are placed on the wooden strips at intervals. This method is rarely used now on houses, where the steep pitch of the roofs makes it rather insecure, but it is common on the roofs of sheds and stables and is not infre-

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NU34 Tarasco NU34
Sierra Tarascans

puts the ball in play, knocking the ball toward his opponents. If possible, he lifts the ball in the air as it is thus more difficult to stop. If the ball passes the end of the block, the last man of the team nearest that goal must go after it, followed by the other players of his team who are supposed to maintain a constant distance from him. Should all the players of a team have to pass the line at the mouth of a street in order to keep the proper distance, the game is won by the opposing team.

The game may also be played with two balls which are put in play one after another.

The game is played only by boys and unmarried young men in the dry season during the winter. It is said that the reason for this is that the streets are too wet in the rainy season. The game may be played in the fields; in this case lines are drawn to represent the street. The game has almost disappeared and few young persons even know it.

In Charápan the Angáhuan type of game is known. In Chilchota, a former Tarascan town now "mestizoized" and where Tarascan is no longer spoken, a similar game is played during the rainy season at a place called La Mesa where there is turf.

Professor José Corona Nuñez has also described a similar game in the former Tarascan town of Cuitzeo on the lake of the same name.[8] The ball is a piece of burning maguey root, 7 to 10 centimeters in diameter, which burns slowly but stubbornly. The game is played at night and the ball gives off showers of sparks when struck. The opposing teams represent different barrios.

Professor Corona states that several codices show gods playing ball with a sort of stick or racket. He also mentions rock paintings near Queréndaro, Michoacán, showing two ball players with sticks or rackets. Ball players with clubs, playing in an "I"-shaped court, are also shown in a mural recently discovered at Teotihuacan.

Kolíṗa atárakua.[9] This game is a version of *quince* or patolli. A course or track is drawn on the ground or on a board (fig. 4). Two players compete, each with four pieces called *moskúkua*. The players start at two opposing points (A in fig. 4) called *apórun*. The course followed by one player is indicated in the figure. Each piece is advanced in accordance with the score made by throwing four stick dice. The players take turns throwing the dice and moving the pieces. A player may apply the score made in one throw to only one piece.

If a piece comes to rest on the points marked B, it is said to be burned and must be started again at A, but until it is put in play again it must rest at point C, *kurínṗkua* or bonfire. While on the interior part of the course the pieces of the two players will never stop on the same spot, but on the outer part of the

[8] *El Nacional* (September 6, 1942, México, D.F., first section), p. 3.

[9] In Angáhuan the *ra* is often omitted, giving the form *atákua*. The "l" sound only occurs in Tarascan in borrowed words; probably *kolíṗa* is in this category, but its origin is not identified.